THE HISTORY OF MENUTHIA,

With an ACCOUNT

OF the chief Transactions in that Kingdom, since the new REVOLUTION there.

IN A

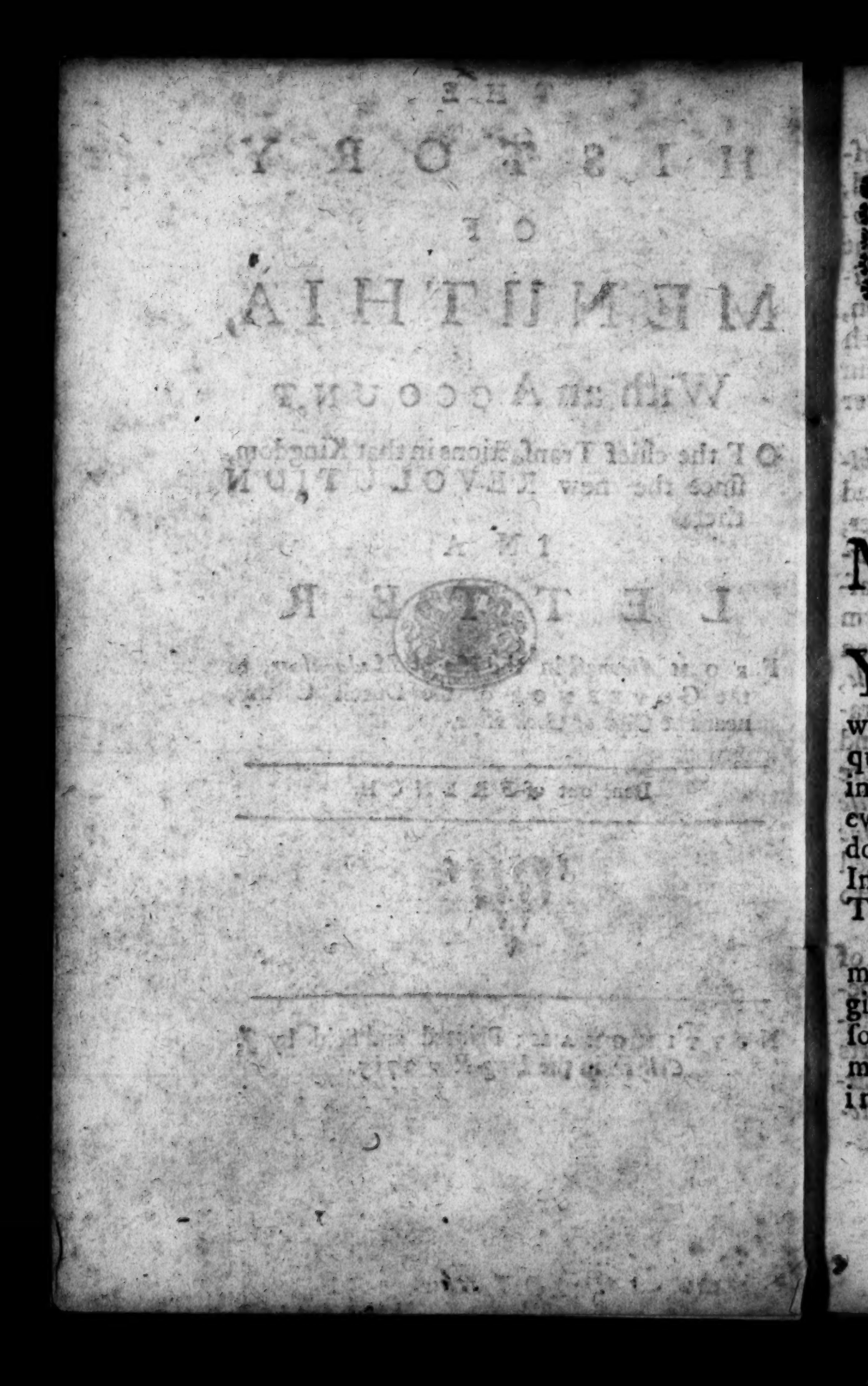
LETTER

FROM *Antongil* in the Isle of *Madagascar*, to the GOVERNOR of the Dutch Colony, near the *Cape of Good Hope*.

Done out of FRENCH.

NOTTINGHAM: Printed and Sold by J. *Collyer* in the *Long-Row* 1715.

15 Aug. 1714



THE HISTORY OF MENUTHIA

Honoured Sir,

YOU have required of me an Account of the *new Revolution* in this Kingdom, with the wonderful turn of Affairs consequent upon it. I wish I was capable of giving you that Satisfaction you desire. However in obedience to your Command, I shall do it as well as I can; but for your better Information, it will be necessary to deduce Things from their first Original.

THERE is an ancient Tradition among the *Menuthians*, that they came originally from *China*. For (as I have read in some good Geographers) the *Chinese* had formerly a much larger Empire than at present, including not only all the *Oriental Islands* as

far as *Java*, but reaching all along the Eastern Coast of *Africk*, as far as this Island, where the *Menuthians* (being a *white People*) pretend to be descended from them. But after a great Shipwrack on the Coasts of *Ceilan*, with a very great Loss of their Men, the *Chinese* resolv'd to run no more such Hazzards, but contain'd themselves within their own Bounds, as they have done ever since.

AND tho' the Government of the *Chinese* was, and is in a manner *absolute*, and they have no *Laws* but what the *King* makes, yet all matters being first debated and determined by his *Councils*, the Humour and Passions of the *Prince* never enters into the form or conduct of the *Government*: But when Things are concluded by the several *Councils*, upon their Advice to the *King*, they are ratified by him, and so pass into *Laws*. And tho' the common People, or the *Vulgar* were for the most part gross *Idolaters*, yet the *Wise* and *Learned* among them, ador'd only *One supreme invisible Being*, which they called the *Spirit*, or *Soul of the World*, and held to be *Eternal*.

NOW the *Menuthians* and the rest of their Neighbours on the Coast of *Africk* being thus left to themselves, form'd themselves after some Time, into several Sorts of *Government*, as their Inclinations and Circumstances led them. Some fell into *Mo-*

na-

narchy, which after a while became absolute, as in *Mozambick* and *Melinde*. Others formed themselves into *Commonwealths*, as in *Brava*, and *Anzicana*; and some set up a *mixed* Monarchy, consisting of a *King*, a *Nobility* depending on him, and a *great Council* chosen by the People; as particularly in *Menuthia*, where this form of Government subsists to this Day. But as to *Religion*, they all of them ran into *Idolatry*, (and the *Menuthians*, among the rest) which continued a long time.

BUT about two hundred Years ago, a learned Man arose, who began a great *Reformation* in these Parts of the World, which spread far and wide thro' all the Nations here abouts, even to this *Island*. His Design was to restore *Religion* to its *Primitive State*, as it was when the *Chinese* left them. And he succeeded so far, that some whole *Kingdoms* (or at least the governing Part of them) gave into it, and among the rest this of *Menuthia*; so that those Sacrifices which for many Years had been offered to *Idols*, were now (being purg'd from a multitude of Superstitious Rites and Ceremonies) offered as at first, to the *Spirit* or *Soul of the World*, which they call *Amiel*.

BUT as the *Idolaters* were not wholly extirpated, but connived at by the Government in hopes of their coming over in time; so those that came in to the *Reformation*, were

were (by degrees) divided into several *Parties*, who all pretended to own and worship the same Deity. For besides those that were in the the true Interests of the *publick national Religion*, there rose up several *Sects* among them, the chief of which were the *Banians* and *Cafres*, (so called of late from People of other Countries, tho' formerly passing under other Denominations,) who were the most opposite to each other in their *Principles*, both with Respect to their Religion and the Government.

THE *Banians* were chiefly distinguish'd by their refusing to join with the *publick Prayers* and *Sacrifices*, pretending several *superstitious Rites* and *Ceremonies* yet remaining in them, which they look'd upon as Relicks of *Idolatry*: And therefore they pray'd and sacrific'd by themselves, when they had Liberty for it. Tho *some* of 'em allow'd themselves to join with the *publick* Worship now and then upon Occasion, keeping still in the main to their own Assemblies, but all of 'em were true and hearty Friends to the *Constitution* of the *Government*, and utter Enemies to *Idolatry* and *arbitrary Power*. They were likewise generally speaking, very *true* and *just* in their *Dealings*, and unblamable in their *Lives* and *Conversations*.

THE *Cafres* on the other hand were all of them not only very zealous for the Rites and Ceremonies of the *Establish'd Religion*, and

and the *publick Worship*, but also magnified them to the height in all Companies and upon all Occasions: Tho' it was observ'd at the same time, that notwithstanding their pretended *Zeal* for the *publick Worship*, many of them seldom or never attended it, either out of a Principle of *Infidelity* and *Atheism*, or a secret hankering after *Idolatry*; for they always favour'd them in their Designs against the *establish'd Religion*. So that they who were so ready to charge the *Banians* with *Hypocrisy*, both in coming to the *publick Worship* and keeping *from* it, were notoriously guilty of it themselves. And as to the *Government*, they openly declar'd themselves for *Arbitrary Power*, in Defiance of the *Constitution*: And when ever they had an aspiring Prince that was willing to be led by them, they used their utmost Endeavours to set him up, not only above the *great Council*, but all the *Fundamental Laws* of the Kingdom: and to sacrifice to his *Ambition* and their own private *Interest*, the *Liberties* of the *People*, which they had enjoyed for so many Ages. They were also for the most part Men of *corrupt Morals* and very *lewd Lives*; so that they were a *Scandal* to the *Religion* they professed, and secretly despis'd even by the *Idolaters*, whom they were so willing to serve.

ABOUT one hundred Years ago there came a Race of Kings from the *Northern* Parts

Parts of this Island to the Throne of *Menuthia*, who (as some say) endeavour'd successively (tho' gradually and secretly for fear of the People) to alter the *Constitution*, and make themselves *Absolute*; and also (as others give out) to bring in *Idolatry*. The *first* of them offer'd pretty fair towards it, but as he had no *Spirit* or *Courage* himself, and but little Assistance or Encouragement from others, he only shew'd himself a *Well-wisher* to it, but effected nothing.

BUT in the Reign of the *second* Prince of that Race, not only the *Cafres* but many of the *Bonzi*, (who were the Priests of the *Menuthian* Religion) joined with him. And they proceeded so far, that the People were either not able or not willing to bear any longer the Encroachments that were made upon their Liberties. This occasioned a *Civil War* which lasted for some Years, and at last ended in the Ruin of the *Monarchy*, and the *Establish'd Religion*. For they sacrificed the *King* to the publick Vengeance, and drove his *Son* into Exile. They also made a new Regulation of the *publick Prayers* and *Sacrifices*, by abolishing all the Rites and *Ceremonies* belonging to them which they thought to be *Superstitious* and savouring of *Idolatry*; and displacing the *Bonzi*, that took part with the *King*, they put the Priests of the Banians in their stead.

THE *People* having thus recover'd their

Li-

Liberty, took upon themſelves the *Name* of a *Common-wealth*; and acted with ſo much Vigour and Reſolution that they ſoon became formidable to all their Neighbours on the *Continent*. But I have heard ſome aged Men of good Senſe, who liv'd in thoſe Times, ſay, That thoſe who put themſelves at the Head of the *Government* committed two great Errors, which were the Cauſe that this new Common-wealth ſubſiſted ſo ſhort a time. One of them was, that when they pull'd down the *Monarchy*, they had not determin'd what ſort of *Government* to ſet up in its ſtead, but thought it time enough to conſider that afterwards. The other was that they were ſo long pretending to *ſettle* the *Government*, without ever going effectually about it, that the People grew impatient, and were affraid they intended to perpetuate themſelves, and keep the *Power* in their own Hands. So that after a few Years they ran into ſo many Confuſions, that at length they call'd in the *Son* of the *late King* and reſtored the *Monarchy*, and he preſently ejected the Prieſts of the *Banians*, and reſtored the *Bonzi*, with the former Way of *Worſhip* and *Religion*.

IN this Reign the *Cafres* came into Favour again, and the *Bonzi* joining with 'em, they perſecuted the *Banians* without Mercy; and procured ſeveral Laws to be made againſt them by the King and the great Council,

whereby (as far as they could) they depriv'd them of the *Liberty* of *Praying* or *Sacrificing* to the *Supreme Being* in their own way among themselves. And now the *Idolaters*, seeing and fomenting these *Divisions*, began to conceive Hopes of restoring their Religion; and to that End entred into a secret *Plot* against the Government, being encouraged underhand by the *Cafres*, and many of the *Bonzi* also were so blinded and deluded by them, as not to see or believe any thing of it. And even when it broke out, they both of them did all they could to *stifle* the Discovery of it, and to throw it upon the *Banians*.

HOWEVER this opened the Eyes of the *Mandarins* (or Nobility) and the *Great Council*, who now began to think their *Religion* in Danger, and to repent of their Severity towards the *Banians*. They made a Law therefore (called the *Law of Tryal*) to keep the *Idolaters* both out of the *Senate* and all other Places of *Trust*, by making all Persons uncapable of them, who would not *Sacrifice* in *Publick* to the *Supreme Being*, and renounce their *Idols*. But this by the Subtility of the *Cafres*, was (contrary to the Intentions of the *Mandarins* and the *Great Council*) turn'd against the *Banians*, who most of them scrupled to join with the *Publick Sacrifices*, and were still persecuted by the *Cafres* and *Bonzi*, as much and more than ever.

IN

IN the mean while the King followed the Steps of his Predeceſſours in aiming at *Abſolute Power*, being openly encourag'd therein by the *Caſres* and *Bonzi*. But being a Luxurious Prince, and very expenſive in his Pleaſures, he wanted means to carry on his other Deſigns; which the *great Council*, being jealous of his Intentions, refuſed to furniſh him with. So that he was fain to have recourſe to the King of *Mozambick*, (a Tyrannical Prince and a violent Idolater) and (as it is ſaid) he entred into a *ſecret League* with him, to aſſiſt him in his Deſign of Subduing all *Africk*, on Condition that King ſhould help him to enſlave the *Menuthians*. But he did not live to effect his Deſigns.

THE next King (who had been highly careſs'd by the *Caſres* and *Bonzi* in the former Reign,) at his very firſt coming to the Crown declar'd himſelf a Bigotted *Idolater*.

And tho' at firſt he promiſed to maintain the *eſtabliſh'd Religion*, and the *Rights* and *Liberties* of the *People*; yet he encouraged *Idolatry* as much as he could; ſo that new *Altars* were ſet up in the Capital City of *Menuthia*, and moſt parts of the Kingdom, upon which *Sacrifices* were openly offer'd to *Idols*. And as he went higher in his Claims of *Abſolute Power*, than any of the Kings of his Race before him, he likewiſe promoted

Idolaters to all Places of *Trust* and *Power*, notwithstanding the *Laws* made against 'em for the Security of the *Menuthian* Religion. And some think if he had stuck close to the *Cafres* and *Bonzi*, his old Friends, who had so often promised to stand by him in all his Enterprizes; and had continued to encourage them in their Hatred and Persecution of the *Banians*, till they had destroyed them; he would have gained his Point. For 'tis thought not only the *Cafres*, but many of the *Bonzi* too, would have connived at the publick Exercise of *Idolatry*, and in time have complied with it, and come over to it.

BUT here he committed a fatal *Error* in *changing Sides*, when he was in so fair a way of crushing one *Party*, and bringing the other over entirely to his Interests. So that hereby he disoblig'd his *old Friends*, and got no *new Ones* in their stead. But considering that he was now in *Years*, and had no Son to succeed him, he was afraid his *Idolaters* might suffer after his Death, by the *Laws* yet in Force against 'em; and which by his Favour and Indulgence, he had made them obnoxious to. He thought it therefore absolutely necessary to have those *Laws* taken away, and especially that *Law of Tryal* made against 'em in the late King's Reign,) to secure them from an after reckoning.

TO this end he sought assistance from the *Banians*, and in order to obtain it, he now

caress'd

Careſs'd them in a high manner, whom but a little before, he had ſeverely *perſecuted*. But he laid the Blame of that upon the *Caffres* and *Bonzi*, for putting him upon ſuch violent Methods, which indeed was true. But when he declared it was contrary to his own *Principles* and *Inclinations*, this no Boby believed. He likewiſe by his own Authority granted them free *Liberty* for the *Exerciſe* of their *Religion*, to *pray* and *ſacrifice* to the *Supreme Being* in their own way by themſelves; and alſo put into Places of *truſt*, as many of the *Banians* as would accept of them, which were but few: But withal deſiring and expecting they would aſſiſt him in taking off thoſe ſevere *Laws*, which (as they had been interpreted) were as hard upon them, as upon thoſe they were firſt made againſt.

AND the more to mortify the *Bonzi*, (who were always envious at any Liberty or Favour granted to the *Banians*,) he enjoin'd them to publiſh in their *Temples* his Will and Pleaſure in this matter: Which all (except a very few) utterly refus'd to do. This was a little wonder'd at by ſome at that Time. For it was obſerv'd they took no Offence at the Liberty granted to *Idolaters*, till the ſame was indulg'd to the *Banians*. And whereas they pretended this would have been to have owned the King's *abſolute Power*, and ſet him above all the *Laws*; that

was

was no more than what they had *done and taught all along*, while it serv'd their own turn to vent their Malice against the *Banians*. But now when they saw it was like to be turn'd against *themselves*, (for some of the *Superintendants* of the *Bonzi* had been prosecuted for their *Refusal*; but soon acquitted to the King's great Displeasure) they immediately renounced their old darling *Principles*, or at least acted quite contrary to them.

AND now the *Bonzi* also began to court the *Banians*, desiring them not to abandon them, nor by joyning with the *King* and his *Idolaters* give them up to Destruction: and withal, making fair *Promises*; that if they escaped this *Danger*, they would come to such a *Temper* as to procure for them in a more *Legal way* all the *Liberty* they could desire, which Promise how readily they perform'd when time came, and how long they continued in this Mind, we shall see afterward. And tho' the Banians had now a fair Opportunity of avenging themselves sufficiently on the *Cafres* and *Bonzi*, for all the *Cruelties* and *Insolences* they had suffered from them; yet they stifled their Resentments, and out of a Principle of *Religion* and *Generosity*, and a true and sincere Zeal against *Idolatry*, which they saw coming into the Nation, they would not suffer themselves to be made *Tools* for the bringing of it in, as *others* had been before them. But tho' most

of

of 'em accepted of the *Liberty*, granted of *Praying* and *Sacrificing* their own way, yet they all (except a very few) refused to comply with the King's *Desires*, or to assist him in his *Designs* against the *Civil Government*, or the *Establish'd Religion*.

WHILE these Things were in agitation, the *Idolaters* seeing the King grew old, to make sure Work for the Re-establishment and Continuance of their old *Idolatrous Worship* in *Menuthia*, they thought it absolutely necessary that the King should have a *Son*, (some way or other) to succeed him, that might be brought up in *Idolatry*, and perpetuate it from Generation to Generation. Accordingly the Queen pretended to be with Child, and a young *Suppositious Prince* was produced, but in such a *Clandestine* and *Suspicious* manner, and with so many Marks of *Forgery*, that few or none gave any Credit to it. But this, with the daily Encroachments on the *Liberties* of the *People*, and the Interest of the *Menuthian Religion*, alarmed and exasperated them to such a Degree, that they sent over to *Brava*, to invite the *Prince* who was at the Head of that *Republick*, to come to their Rescue. When he came, the *Banians* (as well as others) readily embraced him as their *Common Deliverer*; tho' they had no hand in calling him over, which was done by the *Cafres* and *Bonzi* only, and those in their Interests. So readily did they

they give in to such Measures as they would have damned for *Treason* and *Rebellion* in the *Banians*, or any other but themselves. And so soon had they forgot their old Doctrines of *Passive Obedience* and *Non-resistance* in all Cases whatsoever, and all their repeated Vows and *Promises* to stand by the King, with their *Lives* and *Fortunes*. For upon the *Prince's* landing in *Menuthia*, they all ran in to him, and the Old King being thus abandon'd by all, and deserted by several of his *Domesticks* and nearest *Relations*; having sent over his *Queen* and the *young Child* to *Mozambick*, he soon after followed himself, where he liv'd and died in *Exile*. And this is what the *Menuthians* now called the *former Revolution*.

UPON the new *Princes* first coming to the Crown, he generously declar'd he would be the *King of all his People*: Which none of the Kings before him had been. For the Nation (ever since the *Chinese* left 'em) had always been divided into a *Court-party* and a *Country-party*; which occasion'd a continual Struggle between the *King* and the *People*, the *Deposing* of several of their Princes, and the *Dissolution* of the *Government twice* in a few Years. Most of the Kings of *Menuthia* had a *seperate Interest* of their own, *distinct* from and *opposite* to that of the *Nation*; but wanting either Skill or Courage to maintain it, the People usually got the better

ter of them at laſt. But as this Prince had no *Intereſt* but that of his *People*, his chief Aim and Endeavour was to *unite* them all together in mutual Love and Concord under him, as the *Common Father* of all his *Children*: Which if he could have brought to paſs, would have made him and them the Glory and Terror of all *Africk*.

THE *Banians* indeed came very readily and chearfully into his Meaſures, and were willing to forgive and forget all the *Injuries* they had ſuffer'd in the late Reigns. But the Faction of the *Cafres* and many of the *Bonzi* were inflexible, and would not comply with the healing Deſigns of their *Deliverer*. They had been ſo uſed to flatter *Corrupt Princes*, they knew not how to ſubmit to a *good one*. So that many of them would never own his *Government*, (tho' of their own ſetting up,) but forgetting their late *Danger* and *Deliverance*, would fain have had their *Old Idolatrous King* in again, which they themſelves had ſo lately driven out. Yet *theſe* were by ſome look'd upon as honeſter Men (or at leaſt fairer Enemies) than many *Others* of the ſame Faction, who own'd the *new King*, only in order to *betray* him; and ſubmitted to the *preſent Government*, only in Hopes to *ſubvert* it. But this *perverſe Carriage* of many of his own People at Home, and his continual *Wars* abroad for the moſt part of his Reign; were

no small Impediments to his good Design of *uniting* all his *People*.

HOWEVER upon this Plan which he had laid down for the Government of *Menuthia*, he was (as many thought, too) merciful in sparing those who had been the chief Instruments of most of the Mismanagements in the late Reign. And not only so, but he continued many of those in the highest Places of Trust, who had so lately brought the Nation to the Brink of Ruin. The event of which was, that they betrayed his Councils at Home, and cramp'd his Proceedings abroad.

ONE of the first Things he proposed to the *Great Council*, was a *Legal Liberty* for the *Banians* to have the free *Exercise* of their *Religion*, so as to *Pray* and *Sacrifice* to the *Supreme Being* in their own Way. He also desir'd the *Repeal* of that *Law of Tryal* to incapacitate *Idolaters* for Places of *Trust* and *Power*, (now there was no Danger of them) at least so far as concern'd or had been applied to the *Banians*; that he might have the *Advice* and *Assistance* of all his Subjects, both in his *Councils* at Home and his *Wars* abroad. But this last they would never comply with, and he was fain to let it fall. However with much ado he obtain'd a *Law* so far in Favour of the *Banians*, as to grant them full *Liberty* for the *Publick Exercise* of their *Religion*: Which they enjoyed

joyed all his Reign and that of his Succeſſor.

BUT as this met with all the *Obſtructions* imaginable from the Faction of the *Bonzi*, (who had quite forgot all the fine *Promiſes* they had made in the time of their Diſtreſs;) ſo when it was paſt, (to their great Grief) they preſently began to cry out, the *Menuthian Religion* was in danger, becauſe the King favour'd the *Banians*. Tho' moſt wiſe Men thought it was never more *Safe* ſince its firſt Eſtabliſhment; the Liberty granted to the *Banians* being its greateſt Security. For 'tis an undoubted *Maxim*, That no Party of Men will be againſt the *Government*, (either in *Church* or *State*,) unleſs the *Government* be againſt them. But when they enjoy *Liberty* and *Favour* under it, 'tis their own *Intereſt* to ſtand by and ſupport it; as in effect the *Banians* actually did. And tho' this ſeems to be contradicted by the Behaviour of the *Cafres* and *Bonzi* at that time; yet this only ſhews that for all their pretended Zeal for the *Menuthian Religion*, they had a ſecret hankering (if not more Inclination) to *Idolatry*; as appear'd by their repeated *Plots* and Endeavors to bring in the *late King*, as if they thought the *Menuthian Religion* could not be *ſafe* without an *Idolatrous Prince* at the head of it. But however this was, 'tis plain their old Enmity againſt the *Banians* made them uneaſy to be thus debar'd of the Liberty of *Perſecuting* them.

About

About the same time the new King entred into a War with *Mozambick*, which lasted most part of his Reign. For (as I hinted before) some of the late Kings of *Menuthia* had made a *Secret League* with the King of *Mozambick*, to make him Master of all *Africk*: Contenting themselves with the humble Honour of being his *Pensioners*, till he should think fit to swallow up *them* also at last, and make them his *Tributaries*. Mean while they had so far privately assisted him in his ambitious Designs, that he was become formidable to all his Neighbours round about him. Upon which by the Advice of the new King of *Menuthia*, (who was a wise and couragious Prince, and a great Patron of Liberty,) they entred into a *general Confederacy* against him. They made the King of *Menuthia* the *Head* of it, who went over in *Person*, and commanded their Forces. And though he was but ill assisted by some of them, with the necessary means to carry on the *War*, (and worse by many of his *own People* at Home;) yet such was his *Conduct* and *Success*, that he entirely broke the Enemies *Power* at *Sea*, so that they could never retrieve it since; recover'd to the *Confederates* all that he had taken from them by *Land*, and reduc'd him within his own *Bounds*; and at last obtain'd a *Safe* and *Honourable* Peace, to the Glory of *Menuthia*, and the general Satisfaction of all the *Allies*.

The

THE *War* being thus at an End, as if the great Work for which we had been raised up by Providence had been done, he liv'd not long after. But being desirous to *perpetuate* the *Blessings* he had obtained for the *Menuthians* to their *Posterity*, and he and his Successour being both without Issue, he made a *Law*, with the Consent of the *Mandarins* and the *Great Council*, for a further *entail* of the Crown upon the *Prince* of *Azicana*, who now Reigns. He also left a Plan for his next Successour (being the Daughter of the former King) to direct her in the Management of the *Government* at Home, with a *wise Council* to assist her in it; and also in carrying on a *new War* abroad, (which he foresaw was like to break out, through the Treachery of the King of *Mozambick*,) with a *brave General* to command the Forces in his stead. And so long as She employed this *General* and follow'd those *Counsels*, She was prosperous and happy: But when She took other Measures, She lost all her *Glory* abroad, and the *Love* of most of her People at Home, and brought the Nation into almost as ill a Condition as her Father had done.

UPON the King's Death the *Cafres* and *Bonzi* and their Faction began to exult and triumph, as being rid of their greatest *Enemy*, and hoping now to regain their former Liberty of Persecuting the *Banians*.

But

But they soon found themselves mistaken. For the Queen following exactly the Plan of Government that was left her by her *Predecessor*, and taking the same Measures that he had done, the *Banians* not only retain'd their *legal Liberty*, but was as much encouraged and favour'd by the Government as ever.

THIS so highly provok'd the *Cafres* and many of the *Bonzi*, being baulk'd of their Expectation, that they renew'd the Cry of the *Menuthian Religion* being in danger, with more vehemence than ever, and with many *seditious* and *scandalous Reflections* on the Queen, though they knew She was brought up in the *Menuthian Religion*, and had always stedfastly adher'd to it. And not content with their old Animosities against the *Banians*, they had of late started new *Distinctions*, and made a *Division* in the *Temple* it self. For whereas the late King had displac'd several of the *Superintendants* of the *Bonzi*, and others, who would not submit to or own his *Authority*, and had promoted others of more *moderate* Principles in their room, as likewise in the room of all such as had deceas'd in his Reign; they who retain'd their old Principles of *Enmity* against the *Banians*, (and were thought to favour the *Idolaters*,) were called *High-Templers*; and those who were not for *persecuting* the *Banians*, (but utterly against *Idolatry*

try,) were called *Low-Templers*, and equally hated with the *Banians* themſelves, and very often branded with the ſame *Name*. But they ſatisfied themſelves with their own *Integrity* and the *Approbation* of all *honeſt Men*, and deſpiſed the *Malice* of their *Enemies*.

IN the beginning of this Reign was the Confederacy renewed againſt *Mozambick*, as had been expected, and was abſolutely neceſſary. For that King had not only proclaim'd the *ſuppoſitious Prince* above mentioned King of *Menuthia*, but alſo ſeiz'd on the Kingdom of *Melinde*, and other rich Teritories belonging to it; whereby he was become more *Powerful*, and by conſequence more *Formidable* than ever. The Queen therefore declar'd *War* againſt him, as well to vindicate her own *Right*, as to reſtore (if poſſible) the *Balance* of *Power* in *Africk*. And it was ſurprizing to ſee what a continued *Series* of *Glorious Succeſſes* She had in this War, by her *auſpicious General*, and with the Aſſiſtance of her *faithful Allies*, for ſeveral Years together: So that in one Campaign more the Enemies (by their own Confeſſion afterward) might have been brought to ſign a *Blank*, and would have been glad to ſubmit to an *honourable Peace* upon any Terms whatſoever.

BUT when Things were thus come to a Criſis, and the War ſo near ending in a way ſo glorious to *Menuthia*, and advan-

ta-

tagious to all *Africk*, the Queen was perſwaded (I know not how nor why) to change her *old Counſellors* and to put *Cafres* into their Places; the like Changes being made by Degrees ſoon after in all Offices and Places of Truſt throughont the whole Kingdom; 'tis true the *chief Miniſter* had been educated and brought up among the *Banians*; but as all *Apoſtates* ever run into extreams, he gave entirely in to the *Cafres*, and employed none but ſuch under him.

THIS infinitely pleas'd thoſe of the *Bonzi*; that called themſelves *High-Templers*, who took this Occaſion to load the *old Councellors* with all the Infamy imaginable. Though it was ſaid, if they were *guilty* of thoſe *Corruptions* and *Miſmanagements* in the Government whereof they were accuſed, why were they not *tried* and *puniſhed* for them as they deſerved? And if they were *not guilty*, why were they falſely *charged* with 'em? They likewiſe began now to repreſent the *former Revolution* as no better than *Treaſon* and *Rebellion*, though of their own bringing about, and tho' the *Queen* her ſelf was as deeply concern'd in it as any, and without it had never come to the Crown. But they now look'd upon the whole Reign of the *late King* as one *continued Uſurpation*, and that the Queen held the Crown by *Hereditary Right* from her Father, and not by the *Settlement* of the *great Coun-*

cil

cil. Though ſome thought this was only an expedient to make way for the Claim of the *ſuppoſitious Prince*, who (if ſhe depended only upon *Hereditary Right*) was ready to diſpute that *Title* with her.

HOWEVER having the *Government* once again on their *Side*, they began to revive their former Doctrines of *Paſſive-Obedience* and *Non-Reſiſtance* as the indiſpenſible Duty of the *Banians*, and to cry up the *Abſolute* Power of the Prince as high as ever. By which it appears they had not *renounc'd* it in earneſt before, but only *reſerv'd* it for a more proper *Occaſion*, when it might ſerve their *Turn* to vent their Malice againſt the *Banians*. For it was obſerved to be the peculiar Character of the *High-Templers*, that every *Doctrine* was always either *true* or *falſe*, as it *ſerv'd* or *oppos'd* their own *Intereſts*, and no further.

ONE of the firſt Exploits of theſe *new Councellors*, (after ſufficiently blackening thoſe they had ſo ignominiouſly turn'd out) was to ſacrifice the whole Kingdom of *Menuthia* to their own *Reſentments*, and the *Liberties* of all *Africk* to their private *Intereſts*; by adviſing the Queen to clap up a *Peace* with *Mozambick* upon any Terms whatſoever. Some indeed pretend they were in a manner neceſſitated to this, becauſe the *Banians*, who were the wealthieſt part of the Nation, and had always been the readi-

est to furnish *means* for carrying on the *War*, had now withdrawn their Money, as not thinking it in safe Hands, but fearing (as in some former Reigns) it might by be employed against 'em. But it is plain there was enough given that Year, not only to *carry on* but to *finish* the *War*, by a *Safe* and *Honourable Peace*, if it had been employed to that end; which was now thrown away to no purpose. And therefore others with more Reason thought, the chief Inducement to this *Shameful Peace* was, because the *new Counsellors* (or rather *Conspirators*, as some have more truely stiled them,) had now an Opportunity of *enriching themselves* and their *Families*, at the *Expence* of the *Nation*, and of all *Africk*. For as to *Menuthia*, it was plainly *Bought* and *Sold* by these Men, but by good Fortune they did not continue long enough in Power to make *Delivery* and give *Possession*. And if any of the *Confederates* got better Terms for themselves, they need not thank these Men for it.

HOWEVER in Pursuit of this Laudable Design, a mean obscure Fellow was sent over privately to *Mozambick*, to Sue for *Peace*, (which would have been *offered* 'em upon *better Terms*;) and to make sure Work, they offer'd to give up the Kingdom of *Melinde*, and all the rich Teritories thereto belonging, *without asking*; besides all the Advantages of *Trade* and *Commerce* which the

the Enemy cou'd desire. Though this was directly contrary to one of the *Fundamental Articles* of the *Confederacy*, That no *Terms* of *Peace* should be *offer'd* or *accepted* without the *Consent* of *all* the *Allies*, and full *Satisfaction* to all their *Demands* therein; and in particular not without restoring the Kingdom of *Melinde*, and all its Teritories to the Ancient and Rightful Possessor.

HOW far this *Mystery of Iniquity* was carried on at that time, we cannot tell, but most are of Opinion, that a *secret seperate Peace* was then concluded between *Mozambick* and *Menuthia*; because not long after the brave *Old General* was displaced, and a new one put in his room; with *Secret Orders* not to Fight, but (if he had Opportunity) to withdraw and sacrifice the rest of the *Confederates* to the Fury of their Enemies. Yet to colour this *Clandestine* and *scandalous Negotiation*, a *Publick Treaty* was set on Foot, for Form Sake, and managed accordingly. For though it was thought they had concerted all matters before hand, yet whether it was for want of *Capacity* in the *Managers*, or for fear of *disgusting* the *People*, they were a long time before they could bring Things to bear; and such miserable *Tools* were employed both at Home and abroad, that they made but a *bungling Piece of Work* of it at the last.

IN order to the accomplishment of this

glorious Deſign, the *Great Council* was *diſſolved* and a *New one called*: Wherein by all the violent and corrupt Methods imaginable, they got as many *Cafres* as they could; who very generouſly gave up the entire Management of this Affair to the *Queen* and the *Conſpirators*, to act as they pleas'd. And whereas many of the *Mandarins*, who had a greater Intereſt in the Welfare of the Nation, were diſſatisfyed with theſe Proceedings, and would not agree with them; they procured ſeveral *New Ones* to be made, that they might carry their Deſign among *them* too, though ſeveral of them did not anſwer their Expectation. However they were ſo far poſſeſs'd of the Queens Ear, that ſhe would not hearken to the Advice of ſome of the *Superintendants* of the *Bonzi*, (*viz.* ſuch as were branded with the Name of *Low Templers*,) who would have given her better Counſel. Nay, ſo entirely was ſhe led and governed by the *Conſpirators*, as frequently to *contradict* her ſelf in her *Speeches* to the *Mandarins* and the *Great Council*, and to ſay and do things quite *contrary* to what ſhe had all along pretended to, during the War.

THEY alſo hired ſeveral *little Tools* among the *Cafres* and *Bonzi*; to ſpread abroad ſilly Diſcourſes, to feel the Pulſe of the Nation, and to banter the People out of their Senſes, by making them expect ſuch Advantages from this *Peace* as were never intend-

ed

ed to be procur'd for them. Though indeed the *Banians* and those who were called *Low-Templers*, had still so much *Courage* left, (notwithstanding the Disadvantages they lay under,) as to detect their *Falacies* and render them in a great measure ineffectual. Nay to such a height of *Impiety* were the *Conspirators* arrived, as to *mock* the *Supreme Being* and the whole *Nation*, by appointing *Publick Prayers* for *Direction* in managing this Affair that was *concluded* and *agreed* upon already; and for a *Blessing* on their Endeavours after such a *Peace* as was design'd for their *Ruin* and *Destruction*.

WHILE these Things were in Agitation, the *Prince* of *Anzicana* considering his *Interest* in the *Succession* to the Crown, and in *Compassion* to this miserable Nation now upon the Brink of Ruin; sent his Advice in this Important Affair, with a Representation of the *fatal Consequences* of such a *Peace* as this to *Menuthia* and all *Africk*. But they had so little Regard to his *Remonstrances*, that they acted quite contrary to his *Advice* in every thing: And not only so, but they took particular Care to *affront* his *Ambassadors* on all Occasions, while at the same time they encouraged *some* that belonged to the *suppositious Prince*, and suffer'd his Agents to raise Men for his Service in the Dominions of *Menuthia*, as if they were in his Interest and favour'd his invading them.

BUT

BUT as the *Conspirators* had much ado to satisfy the *Menuthians* at Home, with the pretended Advantages of this *dishonourable* Peace, so they found it much more difficult to perswade the *Confederates* abroad to come into their Measures. And after all their Endeavours to that purpose, by all the fair or foul means they could think of, they were fain to content themselves with a *seperate* Peace at last. It must be confessed the Queen offer'd her *Mediation* with the King of *Mozambick* for the rest of her *Allies*, pretending to get as good *Terms* for 'em as she could. But as she had no *Commission* from them to act for them in this matter, so they had but little Reason to thank her for her Pains; since she had not only neglected the *Opportunity* of procuring an *Honourable* and *Advantageous Peace* for them, when she had the Power in her Hands, but was far from proposing the best *Terms* for them, which even now might have been obtain'd; But 'tis no wonder that she had so little regard to the Interests of her *Confederates*, when she was so careless of her *own*. For her generous *Councellors* and the Persons employed by them, still continued in the old Humour of *giving without asking*, by *relinquishing* several Beneficial Articles of *Trade* and *Commerce* which had already been *granted* and *agreed* to; as it were on purpose to impoverish the Nation, and enrich the

Ene-

Enemy. And when the *Mandarins* enquired into the matter, they made the *Queen* take it upon her ſelf, and there was an end of the Buſineſs. And ſo the *Allies* being left to ſhift for themſelves, and the *Confederacy* broken, they were every one obliged to make the beſt *Terms* they could for themſelves, and came dropping into the *Peace* one after another. And thus was this *War* finiſh'd by giving up to *Mozambick* at once, all that which they had been ſo long *contending* for with the Expence of ſo much *Blood* and *Treaſure*: The *Confederates* (as well as the *Menuthians*) being now forc'd to accept of *worſe Terms* than the King of *Mozambick* would have freely granted them when he was at the *height* of his *Power*: And indeed this was the only way to raiſe him higher than ever.

THE *War* being thus at an End, and the *Cafres* having the *Government* on their *Side* and nothing elſe to do; they thought it high time to reckon with their old Friends the *Banians*, and pay off their old Scores, as they call'd it. To this purpoſe they renew'd the old cry once again, That the *Menuthian Religion* was in danger. For that was always the *Pretence* when any *Miſchief* was intended. Though indeed many People thought it was *really* more in *Danger* now than ever, but from *other hands*; ſince they had now put it into the King of *Mozambick's* Power to ſettle *Idolatry* as well as *Slavery* through

through all *Africk*. But their only Design was against the poor *Banians*.

FOR it must be remembred, that (as I hinted before) *Some* of them had a greater *Latitude* in their *Principles* than *Others*; and accordingly in this and the last Reign, (that is, ever since the *Former Revolution*,) some of the *Banians* did frequently join with the *publick Prayers* and *Sacrifices* to the *Spirit of the World*, whereby they qualifyed themselves for *Publick Offices* and *Places of Trust* according to that *Law of Tryal* formerly mention'd, though in the main they kept to their own *private Assemblies*. This being observed by the *Cafres*, and those of the *Bonzi* who called themselves *High-Templers*, after a long Struggle for it and many Attempts in vain, they at last got a *Law* pass'd in the *Great Council* and by the *Mandarins* also, to prevent this *Occasional Conformity* with *the Publick Worship*, by disabling all such as thus join'd in the *publick Sacrifices*, from holding or enjoying any *Publick Office*, if they ever at any time after return'd to their *Private Assemblies*. By which it appears they were never to be reconciled to the *Banians*, whether they came *to* the Publick Worship, or kept away *from* it; and they shew'd an equal *Enmity* against them, which they called *Low-Templers*, though they constantly attended the *Publick Prayers* and *Sacrifices*, and never went to any *Private Assemblies* at

all

all. And thus were the *Banians* deprived of their *Birth-right* as *Menuthians*, and debar'd the *Liberty* of *ſerving* their *Prince* and *Country*, without any *Fault* or *Offence* of theirs, or any *Crime* alledged againſt them, or the leaſt *Miſmanagement* of their Offices while they continued in them.

BUT not content with this, ſome time after they procur'd another Law for the further Security of the *Menuthian Religion*, (as it was pretended) whereby they depriv'd the *Banians* of the *Liberty* of bringing up their *Children* among themſelves in their own way of *Worſhip*: Which was in effect to *limit* and reſtrain the *Liberty* of *Worſhip* they enjoyed by *Law*, to *this Generation* now living. And this was alſo extended to *Moſcarenhe*, (another Iſland adjoining to *Menuthia*,) where the far greateſt part of the Inhabitants were bigotted *Idolaters*, who had no ſuch Reſtraints laid upon them. This was look'd upon as a further encroachment on the *Natural Rights* of the *Banians*, not only as they were *Menuthians*, but as they were *Men*; by taking away their *Authority* and *influence* over their own *Children*. And beſides it was thought the readieſt way to bring in a profound *Ignorance* over the whole Nation. For when there where none left to oppoſe or contradict the *Bonzi* in their *Notions* of *Worſhip* and *Religion*, they would certainly grow *Lazy* and *Ignorant*, as were

 ſuf-

sufficiently experienced when the whole Nation was of *one* Mind, being all over-run with *Idolatry*. And it was not doubted but they had this Project from their new Friends of *Mozambick*, (as indeed they seem'd of late to take all their Measures from thence,) who had used the same Methods in suppressing the *Reformation* and establishing *Idolatry* in that Kingdom.

TO this they design'd to have added another Law to deprive the *Banians* of their *Right* of *Electing* Members to sit in the *Great Council*; so that they should have no *Friends* there, but be entirely govern'd by their profess'd *Enemies*. And then it would have been an easy thing to take quite away that *Law* procur'd by the late King, whereby they had enjoyed the *Liberty* of their *Worship* for above 20 Years, without ever making any ill Use of it. And then their old Enemies the *Cafres* might have had full Liberty of *persecuting* them as much as ever. And 'tis said, they had formed a Design (by a *pretended Plot*) to root them and the *Low-Templers* quite out of the Nation.

BUT while these Things were hoped for on the one Side, and feared on the other, it pleas'd the *Supreme Being* to take away the Queen; (on the *very Day* upon which the last Law against the *Banians* was to have taken place,) and so put an End to the Northern Race, with her, who in the two or three last

laſt Years of her Reign had done the Nation more Miſchief than all the *Princes* of that *Race* before her. 'Tis ſaid, that a little before ſhe died, ſhe began to ſee her *Errors* in changing her *Councellors*, and was for taking the other again. But ſhe had only the *Anguiſh* of *repenting* of what ſhe had done, and not the Comfort of it, nor the *Honour* of making any Reparation for the Injuries ſhe had done to the Nation and all *Africk*; which was reſerved for a better Hand. The King of *Mozambick* not being prepar'd to ſend over the *ſuppoſitious* Prince, (as was expected) the Prince of *Anzicana* was immediately Proclaimed *King of Menuthia*, and all the Territories thereto belonging, to the Joy of all *honeſt* Men; nay the very *Cafres* and *High-Templers* his greateſt Enemies (according to their wonted Hypocriſy) were in Appearance as zealous for him as any. And this is what the *Menuthians* now call the *laſt*, or the *New Revolution*.

A S ſoon as the new King was come to the Crown, he commanded a *Publick Thankſgiving* to be offer'd up to the *Supreme Being* by all the *Menuthians*, for this great *Deliverance* from all thoſe *Dangers* which they had ſo narrowly eſcaped. To this purpoſe Orders were ſent to ſome of the *Superintendants* of the *Bonzi*, who had been accounted *Low-Templers*, to compoſe ſeveral *publick Prayers* (as it was uſual) on this *Occaſion*;

which they did with as much Moderation as the Cause would bear. Yet as they had a deep Sense of the *Danger* they were in, and were very sincere and hearty in their *Devotions*, they could not avoid some *Expressions* which bore a little hard upon the late *Enemies* of the *Government*, and went strait down with the *High-Templers*, who had gone in to their Measures. But this was far less than what some of the *Bonzi* had done to others on the like Occasions, by making 'em in their *Publick Prayers* to the *Spirit of the World*, charge themselves with *Crimes* which they were never guilty of.

IN the next Place he order'd the chief of the *Conspirators*, especially those who were principally concern'd in advising and concluding the late *dishonorable Peace* to be confin'd; to prevent their flying from *Justice*, as *others* had done in the *former Revolution*. And all the rest who had been employed by 'em in *lower Offices*, especially such as had descended from, or had been educated among the *Banians*, and had since chang'd Sides and *apostatiz'd* from them; these were all immediately turn'd out, as Persons never to be *trusted*, and as *Tools* unfit to be made use of in any good Government. For he remembred the *Errors* of the *late King* on the like Occasion, with the unhappy Consequences of it; and wisely consider'd that those who had suffer'd themselves to be made *Tools* for

the

the carrying on of wicked Designs, and *betraying* the *Nation*, were fit for nothing else. And as he made it his only Business to restore and secure the just *Rights* and *Liberties* of all his *People*, he thought it most proper to make choice of *such Instruments* only as were fit for such a Work.

AND this Regulation he was better able to make than the *late King*, because he had a more undisputed *Right* and *Title* to the *Crown*. For when the *late King* took Possession of it, (being called in and set up by the People,) the *old Idolatrous King* was yet living, and continued his ancient *Claim* for several Years, even till his Death. And besides, he was at his first coming to it engag'd in a long and expensive *War*, which requir'd his *Personal attendance abroad*, and was therefore more willing to leave all things quiet at *Home*. But *this King* came in (as I have said) by Vertue of a *Succession* entail'd on him, and his Heirs by the *late King* and his *Great Council*. And moreover he had been so long in *expectancy* of the *Crown*, that he had more Opportunity (by his Ministers here (of being better *acquainted* both with his *Friends* and his *Enemies*.

ABOUT the same time he dissolved the *Great Council*, (who had most of them acted against *his Interest*, and that of the Nation in the last Reign) and order'd a *new one* to be called, and all the Care imaginable used

sed to prevent all manner of Corruption in the Election. And whereas the late Queen by Advice of the *Conspirators* had made several *new Mandarins* to assist them in carrying on their pernicious Designs, he created *others* to balance them, which he chose out of such Persons as had steadfastly adher'd to *his Interest* and that of *Menuthia*. After which he caused the chief *Conspirators* (with some of their principal *Abettors*) to be tryed and executed; to appease the *Divine Vengeance*, to satisfy the *People*, and to *consecrate* his *future Proceedings* by this publick Act of *Justice* on the *Enemies* of the *Nation*.

SOON after the *Great Council* met, he propos'd to them the taking off those *two* late severe *Laws* against the *Banians*; as being injuriously contriv'd by a *perverse Faction*, and with a *wicked Design*, in Compliance with *Idolaters*, against such as he knew to be the truest *Friends* both to *him* and the *Government*. And this he chose to recommend to them soon after his *first meeting* them, while the *Injustice* done to the *Banians* by those Laws, and the *ill Design* of those that promoted them, were still fresh in Memory: and also because he thought they would then be more willing to *Oblige* him, and more afraid to *Offend* him, as they commonly are at any *Prince's* first coming to the Throne. And herein he followed the *Example* of the *late* King his *Predecessor*, and upon the same

Mo-

Motive and Inducement. For if he had not solicited the *Legal Toleration* of the *Banians* at his first coming, 'tis very like he would never have obtained it at all. But this *Prince* taking the same *Methods* had the same *Success*.

THE next thing the *Great Council* did (by the Kings Advice) was to make a *Law* to render all that were actually concern'd in the *Conspiracy* against the Nation, and especially those that had *apostatiz'd* from their former Principles, incapable of holding any *Publick Office* or *Employment* for the Future so long as they *liv'd*; as a perpetual Mark of *Infamy* on them for their late scandalous Endeavours to *Betray* the *Nation*. And this help'd to clear the *Great Council* also from some of the *Cafres* and *High-Templers* who had crept in among them, and made room for better Men in their Stead.

AND now the *Mandarins* and the *Great Council*, to shew their *Loyalty* and *Affection* for their *Present Prince*, and the *New Race* of *Kings* that had now begun to Reign among them, they thought fit (as far as they could) to abolish the Memory of the *former Race* of *Northern Kings*, who had done nothing worth remembring, but many Things to the Prejudice of the *Menuthian* Interest both at Home and Abroad. To this End they repealed the Laws made for the observance of two *Anniversary Days* of *Mourn-*

ing

ing and *Rejoycing* for the *Death* of the *second King* of that *Race*, and the *Restoration* of that *Family*; as now quite out of date, and much better forgotten than remembred. And at the same time they appointed two others in their Stead as *Days of Thanksgiving* and much more cause of Rejoycing for the *Birth* of the *present King* and his *Accession* to the *Crown*, which began this last *Happy Revolution*.

There was indeed another *Anniversary Festival* anciently observ'd as a *Day of Thanksgiving* for a wondeful *Deliverance* of the Nation from a most wicked *Conspiracy* of the *Idolaters* against the *Menuthian Religion*. And this was thought fit to be *continued* (with some *Alterations* so far as concern'd the *worthless King* then reigning,) not only out of Zeal against *Idolaters* and Love to the *Menuthian Religion*, but also because the *same Day* was again remarkable for a *later Deliverance* of the Nation from *Idolatry* and *Slavery*, by the coming of the *late King* of Glorious Memory, at the time of the *former Revolution*.

THE King now seeing them so zealous for his *Interest*, and that of the *Nation*, took this Opportunity to revive the Motion made by the *late King* his *Predecessor*, for the *repeal* of the *Law of Tryal*, made to incapacitate Idolaters for Places of Trust, now there was no apparent Danger from them,) at least

so

ſo far as concern'd or had been applyed to the *Banians*; that he might have the *Advice* and *Aſſiſtance of all* his *People*, but thoſe who were *unfit* to ſerve him. This had been abſolutely rejected by the *Great Council* in the *late King's* time, neither were they *now* very free to it. But though they would not *repeal* that *Law*, they agreed to a *new Law* to *explain* it, and to limit the *Obligation* of it, and reſtrain the *Penalties* therein to *Idolaters* only, (as it was at firſt intended) and not to the *Banians*, (as it had been interpreted.) So that they might now again be capable of being choſen to ſit in the *Great Council*, and of Serving their *King* and *Country* in any *Office* or *Place of Truſt and Power*, tho' they do not join with the *Publick Prayers* and *Sacrifices*, but worſhip the *Supreme Being* only after their own way, and in their own *Aſſemblies*.

THIS not a little diſpleaſed the *Bonzi*, and was like to diſguſt even thoſe among them who had been accounted *Low-Templers* to ſee the *Banians* thus ſet upon an even Foot with them, who had all along adher'd to the old way of *Worſhip*, and conſtantly attended on the *Publick Sacrifices*. Though indeed this was no more than what they might claim by *natural Right* as *Menuthians*, let their *Principles* of *Religion* be what they would, ſo they did not diſturb the *Government*; which they were ſo far from, that

they were as zealous as any to *support* and *preserve* it.

BUT the Chagrin of the *Inferior Bonzi* was soon after further encreased on the following Occasion. The *Great Council* had observ'd that they had always had an itching desire to be meddling with the *Civil Government*, which they were never rightly qualified to *understand*: And that through their *Ignorance* and *Incapacity* for such matters, and their too great regard to their own *private Advantages*, they had frequently disturb'd the Minds of the People with imaginary *Fears* and *Jealousies* of the *Menuthian Religion* (that is, their own *secular Interests*) being in Danger, when there was no such Thing. And therefore to prevent the like *Inconveniences* and *Disturbances* from them for the future, they now made two pretty severe Laws against 'em.

THE one was to debar all the *Inferior Bonzi* throughout the Kingdom, of the *Right* (they had so often ill used) of *Electing* Members to sit in the *Great Council*, or any ways concerning themselves in such *Elections*. And though this seem'd to infring their *Natural Right* as *Menuthians*, who had always enjoyed the *Priviledge* of *chusing* the *Makers* of those *Laws* by which they were to be governed; yet as there are no *Rights* but may be *forfeited* by being *abused*, so this had frequently been notoriously *abus'd* by these

Bon-

Bonzi, as well as by the *Idolatrous Priests* before them. And though this was look'd upon as a great *Grievance*, when intended to be put upon the *Banians* in the last Reign, yet the Case was not the same. For *that* would have reached the *whole* *People* of that *Perswasion*, who would thereby have been deprived of their ancient *Right* of *chusing* their own *Law-givers*. whereas this *present Law* affected none but the *Priests*, who had other *Business* to mind, and still enjoy'd far higher *Priviledges* of another kind, in which the rest of the *Menuthians* had no share. And besides, to shew their *Impartiality* in this matter, the Law extended also to the *Priests* of the *Banians*, who were equally debarr'd of their accustom'd *Rights* in this particular, and well enough contended with it.

THE other Law was to prohibit all the *Inferior Bonzi* from meddling with the *Civil Government*, or *reflecting* upon any *Proceedings* of the *King* or the *Mandarins*, or the *Great Council*, in their *Publick Discourses* to the People in their *Temples*, under the Penalty of being *suspended* from their *Offices* for the *first Offence*, and from the *Profits* of them for the *second*, and to be *depriv'd* of them for the *third*. And to make Things equal between both *Parties*, this also was extended to the *Priests* of the *Banians* in their *Assemblies*, who very chearfully submitted to it. But many of the *Bonzi* had so long

acted the part of *Demagogues*, and had been so used to fill the Ears of their People with *Harangues* about the *Government*, that they had much ado to comply with the Law.

BUT that which griev'd 'em the most of all, was another Law made soon after for a *new Tryal:* With a Design (if possible) to exclude the *Cafres* from the *Great Council* and all other *Publick Offices*, and the *High-Templers* from the *Priesthood*. And this was by obliging them solemnly to declare before the *Supreme Being* the *Spirit of the World*, their sincere and hearty *Approbation* of all the *Laws* and *Regulations*, and every part of them, lately made by the *King* and his *Mandarins* and the *Great Council*, relating either to *Religion* or the Civil *Government*; and in particular of the *Rights* and *Priviledges* restored and granted to the *Banians*, as being most conducive to the true *Interest* and *Welfare* of the *Nation*. They were also oblig'd to declare, that they did utterly *abhor* and *renounce* all those pernicious *Maxims* and *Principles* of *Non-resistance* and *Passive Obedience*, and what ever else might tend to the setting up of *absolute Power* in *Menuthia*, as coming from the *evil Spirit*, out of Malice and ill Will to the Nation. (By which was meant that *Spirit* which the *Menuthians* suppose makes it his Business to *tempt* Men to Sin and Wickedness here, and will be employed by the *Supreme Being* to

pu-

punish them for it hereafter.) They were likewise obliged to declare, that they utterly *abhor* and *renounce* all manner of *Prosecution* of any others (except *Idolaters*) for Matters of *Religion*, as coming from the same *evil Spirit*, and leading to him. And lastly they were oblig'd solemnly to wish they might be *punished* by the same *evil Spirit*, if they ever again profess'd the same *Principles*, or return'd to the like *Practices*, for the time to come.

THE *Tryal* was also put upon the *Banians*, (except only that part of it which related to themselves) and (as one may easily think) was readily accepted by them: As also by several of the *Cafres*, though not upon the *same Principles*, but because they were Men of *no Principles* at all, and so would never scruple to comply with *any thing*. And as I have heard some of them say, they defied the *Great Council* to invent or impose such a *Tryal* as they should *refuse*. But many of the *Bonzi* either could not or would not comply with it, but left their *Offices* and betook themselves to other *Employments* and *Ways of living*, which yet was no more than what they had formerly forced the *Banians* to do, at the forementioned *Reestablishment* of the *Menuthian Religion*. And withal had been so hard upon some of them, as to oblige them to give in their Approbation by such a Day to *they knew not what*, because

cause the *New Orders* and *Regulations* then enjoyned were not yet *publish'd* or made *known* to them.

BUT as the *King* and the *Great Council* would not quite discourage those among the *inferior Bonzi*, who were of *Moderate Principles*, and were willing to live *peaceably* under the *Government*, the next *Law* they made was in *Favour* of such of them as had *complied* with the *late Tryal*, and continued in the *Priesthood*; not only by exempting them from all *Publick Taxes*, but also by settling a new and easier way for their *Support* and *Maintenance* in their Office. For whereas the former Subsistance of the *inferior Bonzi* had chiefly consisted in certain *tenths* of their People's Income, which usually put them to a great deal of *Charge* and Trouble in gathering them up, and which they were oft *defrauded* of, and some times they were *denied*, or *disputed* with them, to the great *disturbance* of their *Minds*, and taking them off from their *Sacred Function*, and also creating continual *Differences* and *Animosities* bebetween them and their People; it was now order'd, that those *Tenths* should be *Collected* by *other Officers* appointed in every Place for that purpose, and a more *plentiful Provision* made for their *Maintenance* by the *State*, and duly brought in to them every *Month*, or every *Quarter*; without any further Charge or Trouble. And this was thought

to

to be a great Convenience to the *Bonzi*, in freeing them from all *Worldly Cares*, that they might have nothing to mind but their *proper Business*; and to the *People*, in preventing all *Temptations* to defraud their *Bonzi*, and making them more willing to hearken to their *Instructions*; and also to the *State* in making the *Bonzi* depend upon it for their *Maintenance*.

AND further to encourage them to be diligent in their *Office*, and watchful over the People committed to their Charge, it was order'd, that (beside their *Maintenance* from the *State*) certain *Forfeitures* should be paid by the People to their respective *Bonzi*, for every *Neglect* (if not hindred by Sickness) of attending on the *Publick Prayers* and *Sacrifices*, (except the *Banians*, who had *Liberty* to *Worship* elsewere.) As also for not sending their *Children* within such a time to be *Initiated* in the *Menuthian Religion*, and constantly afterwards to be further *instructed* in it. And this it was thought none of the People could reasonably *deny*, because it was in every one's Power to *avoid* paying those *Forfeitures* if they would, by doing their Duty which they were otherwise oblig'd to.

There were also several other *Forfeitures* enjoyned upon the Committing of several *Offences*, such as *Fornication*, *Adultery*, *Theft*, *Drunkenness*, *Profaining* the *Name* of *Amiel*,

or

or the *Weekly Festivals*, by unnecessary Business or Recreations; *speaking Evil* of the *King* or his *Government*, with some others; which were all payable to their respective *Bonzi*, upon sufficient Proof and Demand. And this was look'd upon as a better Way for the *Reformation* of *Manners*, than by those *Temple Courts* (as they were called) which pretended to *inspect* and *punish* such *Crimes*, but were observed to be guilty of great *Corruptions* therein. Besides that each *Bonzi* was thought a more proper *Judge* of the *Failures* within his own *Precincts*, where he constantly resided among them, than they that liv'd a great way off, and knew little or nothing of the matter. And as these *Forfeitures* were much less than those extorted by those *Courts* for the same Offences, so it was thought better to give them to the *Bonzi* who were *laborious* and *Diligent* in their *Office*, than to maintain *others* in *Luxury* and *Idleness* who liv'd only by the *Sins* of the People.

THE next thing the *King* and the *Great Council* took into their Care was the Regulalating of the *Schools of the Bonzi*, (as they were called) that so they might provide a Supply of fit Persons to serve their Country, either in the *Temple* or the *State*. To this End they made an additional Law to extend the *new Tryal* to *them* also. whereby they turned out several *High Templers* from being *Heads* of those *Schools*, and put others

of more *moderate Principles* in their room, to prevent those *Nurseries of Youth* from being *corrupted* with those pernicious *Maxims* which had been so destructive to the *Nation*. They also took Care to put those *Laws* in *execution* that were already in force for *Reforming* the *Manners* of those *Societies*. Neither did they neglect those *lesser Schools* for the *Education* of *Children*, which had been lately set on Foot under the pretence of *Charity*, (but appear'd to be form'd with a Design to bring 'em up in the Principles of the *High-Templers*) by placing Men of *moderate Principles* Masters over *them* too, and taking care they should bring up their Schollars in *Piety* and *Virtue*, without troubling their Heads with any of those *Distinctions* which had so often set the Nation in a Flame.

AND after all to provide and secure a Succession of *worthy Persons* in the *Great Council*, and to cure and prevent those *Corruptions* which had so long reign'd in their *Elections* and *Counsels*, after so many fruitless Attempts hitherto, they at last bethought themselves of an effectual way to remedy those Evils, by appointing the Members of it for the future to be chosen by the Ballot, with a *Rotation* of the *third Part* of them (by the same way) every Year, and a *Vacancy* of *three Years* before they can be capable of being chosen again. But as this may seem a new Project to you, as it did to most of the *Menuthians*, it will be necessary to *explain* it in all its Parts, with the *Reasons* and *Conveniencies* of it.

THE *Ballot* consists of a *Lot* and a *Suffrage*, and is perform'd in this manner. Whereas every *Province*, *City* and most of the *Great Towns* in *Menuthia*, have been wont to chuse *Two Members* of the *Great Council*; and whereas at every Election there were usually three or more *Candidates* or *Competitors* for it, all those that have a *Right*

of Election in every such *Province*, *City* or *Great Town*, are to meet together in a *Publick-Place* on the *Day* appointed; where there is an *Urn* provided at the Publick Charge, with so many little *Balls* as there are *Persons* that have a *Right of Election*: One *third Part* of which Number are *White*, and the other *two thirds Blew*, (or some other *Colours*, being changed every Year.) Every one of the *Electors* walks up to the *Urn*, and takes out a *Ball*, which are so order'd that he cannot know the *Colour* of it till he has it in open View. Those that light upon the *White Balls* (and they only) are appointed *Electors for that time*, and all the rest are order'd to depart the Place. And by this means there can be no *Bribery* or *Corrupting* of *Votes*, by *Promises* or *Threatnings*, by the *Candidates* or their *Friends*, because no Body can know before-hand, who will have the *Right of Election for that time*.

AFTER this there is another *Urn* set up at some Distance from the Body of the People, with three or more *Boxes* in it, according to the Number of the *Competitors*, *and inscrib'd with their Names*. And every one of the *present Electors*, having *two* more little *Balls* given them, walks up alone to the *Urn*, and drops his *Balls* through a *little Hole* (that he may not see what Number of *Votes* any of them had before) into those *two Boxes* which are inscrib'd with the *Names* of those *two Persons* which he has a Mind to chuse as *Members* for that Place. After all having given their *Votes* in this manner, those *two Persons* which have the greatest Number of *Balls* in their respective *Boxes*, are reputed duely *Elected* and return'd accordingly. The like is to be done with a *single Ball*, when only *one Person* is to be chosen (out of two or more *Competitors*) upon a *Vacancy* by Death or otherwise. And by this means every Man may give his *Vote* freely without fear of *displeasing* any

one

because no Body can tell who he voted for, if he do but keep his own Counsel.

WHEN the *Great Council* are met together in the *Senate House*, the like Method is to be observed in passing every *Law* propos'd. For only one *third Part* of them are chosen by *Lot* as aforesaid for that purpose. So that they cannot be *corrupted* by *Pensions* from any *Foreign Prince* or Others, because no Body can know beforehand which of them will have a *right of Voting* for or against such a *Law*. And when they come to voting, each of them has *two Balls* of different *Colours* for the *Affirmitive* or the *Negative*, which he drops into an *Urn* at the upper End of the Room in the manner aforesaid, and thus *secretly* gives his *Vote* as he has a mind, without Fear of *displeasing* the *King* or any other; because no Man knows who votes for or against it, and according as the *Majority* of the *Balls* happens, it is pass'd or rejected. The like *Method* is observed in the other part of the *Senate* consisting of the *Mandarins* and the *Superintendants* of the *Bonzi*, with the like *Convenience* of their Management of it.

THE *Rotation* is a *Dismission* of one *third Part* of the *Great Council* every Year by *Lot*, in the manner following. There are so many *Balls* put into an *Urn* as there are *Members* of the *Great* Council, of which *two third Parts* of the Number are *White*, and the other *third Part Blew*. Those that draw the *white Balls* are continued as *Sitting Members*, and those that draw the *Blew ones* are *dismissed* for *that time*, and may return to their Habitations: And Orders are sent to the *Places* to which they were *Chosen*, to *Elect others* in their stead after the manner aforesaid. And by this means they are not only kept from being *corrupted*, because no one knows who shall be *dismis'd* or *continued* in; but also room is hereby made for *others*

[illegible] Leisure to attend their own private Affairs, and Room is made for every one that has a mind and is fit for it, to serve his King and Country in his turn. And thus the Great Council will be continued always in being, (though not always sitting) by an Annual, Triennial, and perpetual Revolution.

THESE several good Laws and some others being made, the King has nothing to do at present but to see them duly put in Execution, which is done accordingly. The Great Council is dissolved and a new one order'd to be called and chosen by the Ballot in the manner aforesaid. Some People are apt to think the first thing to be proposed to them when they meet, will be to make some Reformation of the Publick Worship. Not so much to satisfy the Banians, (who are otherwise provided for,) as some of the Bonzi themselves; who though they can and do comply with all the Rites and Ceremonies enjoyed therein, yet could wish to have some of them changed, (by legal Authority) or rather taken quite away. And though this seems very difficult and almost impossible to be done now, because there have been so many Laws passed in Favour of them in the late Times; by those who (for their own private Interest, and to keep out the Banians) have endeavour'd as far as ever they could to perpetuate and continue them for ever, as they are now by Law Establish'd yet this King seems so wise and prudent in all his Counsels and all his Actions, and so much beloved or fear'd by all his Subjects; that nothing is thought impracticable which he shall think fit to propose to his Mandarins or Great Council for the Publick Good.

THUS Sir, in obedience to your Command, I have drawn up a short but impartial Account of the former and present State of Menuthia, and especially of the New Revolution there, with the happy Effects and Consequences of it.

I am,
Honoured Sir,
Your most obliged
Humble Servant.

Antongil,
Aug. 15. N. S.
1714.

FINIS.